

**PROOF FOR SALÂT FROM THE DIVINE
REVELATION:**

2-238: “Guard¹ strictly your habit of prayer and (the habit of saying “Salâtulwusta”); and stand before Allâh with sincere devotion”.

• 26-217/220: **“WHO (ALLÂH) SEETH THEE (MUHAMMAD) WHILE YE STAND (FOR PRAYER), AND THY MOVEMENT AMONG THOSE WHO PROSTRATE THEMSELVES.” 22:77: “O ye who believe! BOW DOWN, PROSTRATE YOURSELVES, AND ADORE YOUR RABB and do good; that ye may prosper.”**

• 4-102: **“WHEN THOU (O MUHAMMAD) ART WITH THEM AND STANDEST TO LEAD THEM IN PRAYER, LET ONE PARTY OF THEM STAND UP FOR PRAYER WITH THEE, TAKING THEIR ARMS WITH THEM; WHEN THEY COMPLETE THEIR PROSTRATIONS, LET THEM TAKE THEIR POSITION IN THE REAR, AND LET THE OTHER PARTY COME UP WHICH HATH NOT YET PRAYED; AND LET THEM PRAY WITH THEE TAKING ALL PRECAUTIONS AND BEARING ARMS.....”**
(verse 101 refers to shortening of SALÂT in danger situations)

¹: **Guard:** verb (used with object) 1. **to keep safe from harm or danger; protect; watch over;** to guard the ruler. 2. to keep under close watch in order to prevent escape ...

- 2-125: “Remember We (Allâh) made the House (Ka’ba) a place of assembly for men and a place of safety; **AND TAKE YE THE STANDING PLACE OF IBRÂHÎM FOR SAYING YOUR PRAYER. AND WE (ALLÂH)** directed Ibrâhîm and Ismâ’îl to sanctify My House for those who circumambulate it, or use it as a retreat, **OR BOW DOWN OR PROSTRATE THEREIN**”
- *Tasbih*: “And during part of the night celebrate **His praises, and (۞) after the postures of adoration**”. 50-40 (Note: the word ۞ has many meanings- viz: and, together with, with; as; whereas; by; also, consider...)
- *Dhikr*: “**WHEN YE FINISH THE PRAYER**, celebrate Allâh’s praises, standing, sitting down, or lying down on your sides but when ye are comfortable, set² up regular prayers, for **prayers are enjoined on Believers at stated times**. 4-103. (‘Stated times’ mentioned in 33-42; 48-9; 76-25; 24-58; 52-49; 17-78; 7-205; 11-114; 20-130). **This is important information as to when the salât must be performed!**)

DURATION AND RANGE OF THE TIMINGS FOR PRAYERS

²: **Set**: Transitive verb: to establish or impose something that determines the scope or direction of future action; to reach a decision about something such as a price or time to put somebody or something into a particular condition; transitive and intransitive verb to become, or cause something to become, solid or hard

The following words have been used by the Qur'ân for **FAJR prayer**. An important point never to forget is that the Allâh states in many verses that **this is an Arabic Qur'ân** so that it makes things clear! If one wants to understand the Qur'ân then one must go to the original Arabic words meanings, otherwise one will misunderstand the meanings.

52:49: "**Idbarunnujum**" meaning "**retreat of the stars**"

76:25: "**Bukratun**" meaning "**morning time**" (33:42)

30:17: "**Hinatusbehun**" meaning "**when ye get the morning**"

7:205: "**Bilghuduwi**" meaning "in the morning"

20:130: "**Qabla tuluishshams**" meaning "**before the rising of the sun**"

The **FAJR** range is completely clear – from the earliest hours of dawn to just before sunrise.

The Qur'ân has used the following words for ZUHR prayer:

17:78: "**Dulukisshams**" meaning "**at the sun's decline**".

30:18: "**Hinatuzherun**" meaning "**when ye get the sun's decline**"

11:114: "**Atrafunnahar**" meaning "**extremes of the day**" one extreme of the day refers to the **Zuhr** time.

The Qur'ân has used the following words for ASR prayer:

33:42: "**Asila**" meaning "**in the evening**". (O You who believe! Remember Allâh with much remembrance; and glorify His

Praises morning and afternoon.” (*Here we notice a typical way how Allâh does Tasrîf.*)

20:130: “**Qablalghurub**” meaning “**before sunset**”

The first part of the declining phase of the sun is the **Zuhr** time; while the last part is the **Asr** time.

THE QUR’ÂN HAS USED THE FOLLOWING WORDS FOR MAGHRIB PRAYER:

30:17: “**Hinatumsun**” meaning “**when ye enter the night**”

11:114: “**Zulafumminallail**” meaning “**approach of the night**”

20:130: “**Atrafunnahar**” meaning “**ends of the day**”

One of the ends of the day is the **sunset**. *The timing for Maghrib prayer is from sunset to the appearance of darkness of the night.*

The Qur’ân has used the following words for ISHA prayer:

17:78: “**Ghasaqillail**” meaning “**darkness of the night**” 52:49: “**Minallail**” meaning “**a part of the night**”

The timings for Isha prayer is the portion of the dark hours of the night prior to our night sleep; if we break the night sleep for prayer it would be termed as the Tahajjud prayer (Optional or additional).

(5) The form of regular prayer in Islam.

The Qur’ân mentions the standing, bowing, prostration and “**rak’ât**”

- “The word ***rak’ah*** is derived from ***raka’a*** meaning he bowed down, and literally the ***rak’ah*** is an act of bowing down before Allâh.”

The Qur'anic salât is mentioned in many verses and we want to inform you that to us who follow the Qur'an salât is not new. Let us refer you to the following verse that says:

[41:43] Qur’ân 41-43 states: “NOTHING IS SAID TO THEE (i.e. MUHAMMAD) THAT WAS NOT SAID TO THE MESSENGERS BEFORE THEE...” (Linked verses regarding the messages brought by previous Prophets: 11/120; 11/25-34; 11/50-53; 11/61-63; 11/84-90; 11/96; 5/72-73; 4/44; 20/133)

[2:2] “This is the Book; in it is guidance sure, without doubt, to those who fear Allâh;”

**THE INSTITUTION OF SALÂT WAS ESTABLISHED BY
ALL THE PROPHETS AND IS NOT NEW-**

2:111: “...Produce your proof if you are truthful.”

Refer 41:43 and 21:25 (not quoted). The verses below pertain to **SALÂT** of many Prophets, including MARYAM, and of ÎSÂ, (peace be upon them).

20:132. “Enjoin³ SALÂT on thy people (O Muḥammad), and

³ : **Enjoin**: To direct, require, command, or admonish. to prescribe (a course of action) with authority or emphasis: to direct or order to do something:-

be constant⁴ therein. We (*i.e.* Allâh) ask thee not to provide sustenance: We (*i.e.* Allâh) provide it for thee. But the (fruit of) the hereafter is for righteousness.”

- (i) Prophet **IBRÂHÎM** (a.s.) about his **SALÂT** in verses: 22/78; 2/125; 14/35-36; 21/73; 14/37; 14/40: (ii) **MÛSA** in 10/87; (iii) **ÎSÂ** (a.s) in 19/31; (iv) **MARYAM** in 3/43; (v) Prophet **ISMÂ'ÎL** 19/54; (vi) **MUHAMMAD** (a.s.) in 26/217-220 (**ALLÂH OBSERVES MUHAMMAD'S MOVEMENTS**) ; You (the people) **observe** the performing of Salât; 48/29; **DIRECTION** to face when performing **SALÂT**, 2/142 to 145; 150; **WUDHÛ** before Salât, 5/6; call to Salât (**AZÂAN**) 5/58; be attentive in **SALÂT** 4/43; establishing regular **SALÂT** in multiple, multiple ayât including 7/170, 6/72, 2/125, 4/103; shortening of Salât 4/101; and many other related ayât on Salât!
- (ii) 48:29: “Muhammad is the Messenger of Allâh. And those who are with him are strong against Unbelievers, (but) compassionate amongst each other. **THOU (REFERRING TO THE PEOPLE AROUND THEM) WILT SEE THEM BOW AND PROSTRATE THEMSELVES (IN PRAYER), SEEKING GRACE FROM ALLÂH AND (HIS) GOOD PLEASURE. ON THEIR FACES ARE THEIR MARKS, (BEING) THE TRACES OF THEIR PROSTRATION.** This is their similitude in the At-Taurat; and their similitude in the Al-

⁴ :**Constant**: Not changing or varying; uniform; regular; invariable: Continuing without pause or let up: marked by firm steadfast resolution or faithfulness : exhibiting constancy of mind or attachment

Injeel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the unbelievers with rage at them. Allâh has promised those among them who believe and do righteous deeds forgiveness, and a great reward.”

(iii) Note: Thou will see them bow and prostrate means that they were observed by the people around how they performed their SALÂT! If anyone observed how the prayer was performed during the lifetime of Muhammad and the believers continued the prayers in the same manner for hundreds of years there is no need for other books to teach us how to pray! Furthermore what cannot be disputed is we learnt the movements of SALÂT by observation from a young age of our parents. Later on we learnt to memorize the ayat to recite in SALÂT.

(iv) Refer: 2:239: “[...], CELEBRATE ALLÂH’S PRAISES IN THE MANNER HE (i.e. ALLÂH) HAS TAUGHT YOU, WHICH YE KNEW NOT BEFORE.”
(Allâh has taught us how to perform SALÂT!)

3:39: “While he (i.e. ZAKARIYYÂ) was standing in SALÂT in the chamber, the mala’ikah (angels) called unto him: Allâh doth give thee glad tidings of YAHYÂ, who cometh to confirm the word of Allâh, and would be a leader, abstinent, and a prophet – of the company of the righteous.”

5:13: “Allâh did afore-time take a covenant⁵ from the descendants of Isrâeel and We (*i.e.* Allâh) raised up among them twelve chieftains, and Allâh said: I am with you if ye establish⁶ SALÂT, pay up the Zakât, believe in My Messengers, honour and assist them, and loan to Allâh a beautiful loan,.....” (cf: 2:43)

14:40: “O my **Rabb**⁷ make me (*i.e.* IBRÂHÎM) one who establishes regular SALÂT, and also among my offspring – O our **Rabb**, and accept Thou my prayer.”

19:31: “And He (*i.e.* Allâh) hath made me (*i.e.* ÎSÂ) blessed wheresoever I be, and hath enjoined on me SALÂT and Zakât as long as I live.”

⁵: Covenant: n. a mutual agreement, an engagement entered into between God and a person or a people- a dispensation, testament, to agree to, to stipulate

⁶: Establish- to found, institute, build, or bring into being on a firm or stable basis: to institute (as a law) permanently by enactment or agreement. Settle, to make firm or stable; set up, organize. Synonyms: authorize, base, build, constitute, create ... verb: assign responsibility; decide.

⁷ : According to ar-Râghib al-Isfahânî who reveals the following in his Mufradât alfâz al-Qur’ân: That is, ‘the word **Rabb** originally means, **to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion.**’ Please note that the word has different meanings when it does not refer to the Creator. **Refer to al-Qur’ân chapter 87: verses 1-3.** The word ‘Lord’ does an injustice to the real meaning of **Rabb**! **The attribute of Allâh, *i.e.* Rabb is the most used in the Qur’ân after the proper name, Allâh!**

19:55: “He (*i.e.* ISMÂ’ÎL) used to enjoin on his followers **regular SALÂT** and Zakât and he was most acceptable in the sight of his **Rabb**.”

20:14: “Verily I am Allâh, there is no deity but I: so serve thou Me (*i.e.* Allâh) only, **and establish (keep up) (O MÛSA) regular SALÂT for celebrating my praise.**”

Allâh observed Muhammad praying:

26-218/220. “WHO (*i.e.* ALLÂH) SEES THEE (*i.e.* MUHAMMAD) STANDING FORTH (IN PRAYER), AND THY (MUHAMMAD) MOVEMENTS AMONG THOSE (*i.e.* SAHABÂHS) WHO PROSTRATE THEMSELVES, FOR IT IS HE (ALLÂH) WHO HEARS AND KNOWS ALL THINGS.”

Will any believer still contend after Allâh says He observed the manner Salât was performed by Muhammad?

17-110. “Say: “Call upon Allâh, or call upon Rahmân: by whatever name ye call upon him, (it is well): for to Him (*i.e.* Allâh) belong the Most beautiful Names. **NEITHER SPEAK THY SALAH ALOUD, NOR SPEAK IT IN A LOW TONE, BUT SEEK A MIDDLE COURSE BETWEEN.”**

The recitation must be in a beautiful voice: 73-4!

73-4. “Or a little more; and Recite the Qur’ân IN SLOW, MEASURED RHYTHMIC TONES.”

RUSHING FOR JUMMAH SALÂT!

Allâh informs the believers to rush for JUMMAH SALÂT when the call is given. Surely the believers complied with this command and knew how to perform the SALÂT when following Muhammad! And most surely the believers did not stop performing the SALÂT when Muhammad died!

62-9. O ye who believe! When the call is proclaimed to prayer (SALÂT) on Friday (the Day of Assembly), hasten earnestly to the remembrance of Allâh, and leave off business (and traffic): that is best for you if ye but knew!"

62-10. "And when the prayer (SALÂT) is finished, then may ye disperse through the land, and seek of the bounty of Allâh. And celebrate the praises of Allâh often (and without stint): that ye may prosper."

THE SAHABÂHS!

9:100: "The vanguard (of Islam) - the first of those who forsook (their homes-MUHAJIRS) and of those who gave them aid (ANSARS), and (also) those who follow them in (all) good deeds, - well- pleased is Allâh with them, as are they with him: for them hath He (*i.e.* Allâh) prepared Gardens under which rivers flow, to dwell therein for ever: that is the Supreme felicity."

6:38: "[...] "NOTHING HAVE WE (ALLÂH) OMITTED FROM THE BOOK, [...]"

In 20-52: "ALLÂH NEVER ERRS NEVER FORGETS." 19-64: "ALLÂH AND NEVER FORGETS"

If the Prophet had not consulted his Sahabâhs as ordered and reached finality (mark the words: **enjoin, regular, establish, set up, consult** in the relevant verses) on the number of daily **SALÂT**, set times for performing and method of salâts (the basics of standing, bowing and prostrating in clearly mentioned in many verses, and the manner of reciting the Qur'ân in salât 17/110) then Allâh would have surely admonished him as He has done in the following verses:

66-1: “O PROPHET! WHY HOLDEST THOU (*i.e.* MUHAMMAD) TO BE FORBIDDEN THAT WHICH ALLÂH HAS MADE LAWFUL TO THEE? Thou (*i.e.* Muhammad) seekest to please thy consorts. But Allâh is Oft-forgiving, Most Merciful.”

80-1/4: “(*i.e.* Muhammad) frowned and turned away, because there came to him the blind man (interrupting). But what could tell thee (*i.e.* Muḥammad) but that perchance he might grow (in spiritual understanding)? - or that he might receive admonition, and the teaching might profit him?”

8-67/68: “It is not fitting for a Messenger that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allâh looketh to the Hereafter: and Allâh is Exalted in Might, Wise. Had it not been for a previous ordainment from Allâh, a severe penalty would have reached you for the (ransom) that ye took.”

33-37/38: “Behold! Thou (*i.e.* Muhammad) didst say to one who had received the Grace of Allâh and thy favour: “Retain thou (*i.e.* Zaid) (in wedlock) thy wife, and fear Allâh.” BUT THOU (*i.e.* MUHAMMAD) DIDST HIDE IN THY HEART THAT WHICH ALLÂH WAS ABOUT TO MAKE MANIFEST: THOU (*i.e.* MUHAMMAD) DIDST FEAR THE PEOPLE, BUT IT IS MORE FITTING THAT THOU (*i.e.* MUHAMMAD) SHOULDST FEAR ALLÂH. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We (*i.e.* Allâh) joined her in marriage to thee (*i.e.* Muhammad): in order that (in future) there may be no difficulty to the believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allâh’s command must be fulfilled. There can be no difficulty to the messenger in what Allâh has indicated to him as a duty. It was the practice (SUNNAH) of Allâh amongst those of old that have passed away. AND THE COMMAND OF ALLÂH IS A DECREE DETERMINED.”

Refer to chapter 33 verses 4, 5, wherein Allâh reminds the Prophet that his adopted son **Zaid should be called by his biological father’s name** and not by the name of the Prophet. Furthermore, as can be observed anywhere in the world none of the 101 different sects have a difference on the number of the main obligatory prayers.

4-64. “WE (*i.e.* ALLÂH) SENT NOT A MESSENGER, BUT TO BE OBEYED, IN ACCORDANCE WITH THE WILL OF ALLÂH (*i.e.* AL-QUR’ÂN). [...]”

Al-Qur’ân: 5-44: [*Allâh declares*] “...if any do fail to judge by (the light of the Qur’ân) what Allâh hath revealed, they are (no better than) KAFÎRÛN (unbelievers).”

Al-Qur’ân: 5-45: [*Allâh declares*] “...and if any fail to judge by (the light of the Qur’ân) what Allâh hath revealed, they are (no better than) ZÂLIMÛN (wrong doers).”

Al-Qur’ân: 5-47: [*Allâh declares*] “...if any do fail to judge by (the light of the Qur’ân) what Allâh hath revealed, they are (no better than) those who FÂSIK’KÛN (those who rebel).” (*Numerous similar verses of warning abound in Al-Qur’ân*)

*Allâh questions: what other **HADÎTH** will they believe in if not in His Qur’ân?*

Al-Qur’ân: 77-50: “Then in what HADÎTH (Message), after that, will they believe in?” (*Check the Arabic Qur’ân please*)

ALLÂH STATES EXPLICITLY THAT HIS QUR’ÂN IS THE MOST BEAUTIFUL HADÎTH:

Al-Qur’ân: 39-23: “ALLÂH HAS REVEALED (FROM TIME TO TIME) THE MOST BEAUTIFUL HADÎTH (MESSAGE) IN THE FORM OF A BOOK, CONSISTENT WITH ITSELF, (yet) repeating (its teaching in various aspects): the skins of those who fear their Rabb tremble

thereat; then their skins and their hearts do soften to the celebration of Allâh's praises. SUCH IS THE GUIDANCE OF ALLÂH. He guides therewith whom He (*i.e.* Allâh) pleases, but such as Allâh leaves to stray, can have none to guide." (cf: Al-Qur'ân: 22-72; 23-70; 43-78; 74-49/51)

41-40. "THOSE WHO PERVERT (CHANGE THE MEANINGS TO THEIR WHIMS AND FANCIES) THE TRUTH IN OUR (ALLÂH) AYAT ARE NOT HIDDEN FROM US (ALLÂH). WHICH IS BETTER? - HE THAT IS CAST INTO THE FIRE, OR HE THAT COMES SAFE THROUGH, ON THE DAY OF JUDGMENT? DO WHAT YE WILL: VERILY HE (ALLÂH) SEETH (CLEARLY) ALL THAT YE DO."

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